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A Tender Visitation IN THE Love of God UNT TO All People every where, Particularly unto the Inhabitants of *Wiltshire, Gloucestershire and Bristol.*

And to my Neighbours in and about *Tetberton,*
Calloways, and the adjacent Towns and Villages.

By *Charles Marshall.*

Jer. 2 v. 8. And unto this People thou shalt say, Thus saith the Lord, behold I set before you the Way of Life, and the Way of Death.

Prov. 6. 23. For the Commandment is a Lamp, and the Law is Light, and the Reproofs of Instruction are the Way of Life.

Prov. 4. 13. Take fast hold of Instruction, let her not go, keep her, for she is thy Life.

Cor. 5. 10, 11. For we must all appear before the Judgment Seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad; knowing therefore the Terrors of the Lord, we persuade men, &c.

Rom. 2. 9, 10. Tribulation and Anguish upon every Soul of man that doth Evil, of the Jew first, and also the Gentile; but Glory, Honour and Peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of Persons with God.

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FUND

Jan 15, 1936

A Tender Visitation, &c.

Friends, Neighbours & Country-men;

AMONGST whom I have had my Conversation (in times past) in the fear of the Lord God of Heaven and Earth (and now being a Sufferer in this Prison for Jesu Christ's sake) I am constrained in his tender Love to visit you by these Lines, stirring you up to a tender and serious Examination and Consideration, *What Way ou are walking in?* seeing there is but Two Ways, as Christ Jesus saith, Mat. 7. 13, 14. Enter ye in at the strait Gate, for wide is the Gate and broad is the Way that leadeth to Destruction, and many there be that go in thereto; because strait is the Gate and narrow is the Way that leadeth unto Life, and few there be that find it. Now, commune with your own Hearts, and be truly still in your Minds, and say unto your own Souls, *What Way* Job 22. 15. *are we walking in?* For Christ Jesus here takes no notice of the many Ways and Professions of Religion, both among Jews and Gentiles, but plainly concludes all People walking in one of these Wayes, namely, the wide Gate and broad Way, or the strait Gate and narrow Way. Its true, Prov. 14. 12. there are now many Wayes and Professions of Religion in this Age of the World, but now, as then, they are all concluded under these two, *The Way of Life* and the Rom. 8. 6. *Way of Sin and Death.* And as these Two Wayes are contrary one to another, so are the Fruits different that are brought forth by Men and Women walking in these Wayes. All that are walking in the broad Way, are

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bringing forth the Fruits of the broad Way, which are,
 Matt. 15. *Wrath, Murder, evil Thoughts, Adulteries, Thefts, false
 18, 19, 20. Witnesses, Blasphemies*, which the Apostle also summing
 Gal. 5. 19, up together, faith, are these, *Adulteries, Fornications,
 20, 21. Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred,
 * Mark, Neighbours, Variance, Emulation, Wrath, Strife, Sedition, Heresies,
 Revelling. Envynings, Murders, Drunkenness, Revelling**, and such like;
 and faith, *that they which do such things, shall not inherit
 1 John 15. 2. the Kingdom of God*: Now these are the Fruits of the
 broad Way, and of those walking therein. And this
 Way is called *Broad* because here men may walk in their
 Prov. 4. 15, *Sins and Iniquities, in the Pleasures and Vanities of their
 16. Minds*; and the Gate is wide to receive all that spend their
 precious Times, both Morning and Evening of their
 Psal. 86 11. *Day*, and not in the Fear, Awe and Dread of the holy
 God: And here the Multitude, as aforesaid, walk in
 Prov. 15. 9, this Way; for the Enemy of Mankind, the Devil, cares
 10. not what men may profess, in words, of God, Christ,
 the Kingdom of Heaven, Religion and Worship, while
 they continue walking in the *Broad Way*, which leads to
 Prov. 4. 19. his Kingdom of Darkness. Hence it was that the great
 Matt. 15. 7, God by his Servants, the Prophets and Apostles, testified
 8, 9. against their Worships and Performances, and that of
 several things, which were once commanded; And why?
 ye may see it was, they had forsaken the Right Way of
 the Lord, and were performing their Worship in the
 Psal. 146 9. same *Nature, Spirit and Way* they were sinning in against
 God; their Hearts were corrupt and Consciences defiled.
 And he complains by *Isaiah* (chap. 65. 2.) *I have spread
 out my Hands all the day unto a Rebellious and Gain-saying
 People, which walk in a Way that is not good, after their
 own Hearts*: This Way that was not good, was the
 Prov. 12. 16. *Broad Way*, in which they were, as now many are
 walking

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walking in, notwithstanding all their out-side profession of Religion: and as saith the Lord by his Prophet *Isaiah*, chap. 1. v. 11, 12, 13, 14, 15, 16, 17. *To what purpose is the multitude of your Sacrifices unto me, saith the Lord? I am full of Burnt-offerings, of Rams and the fat of fed Beasts, and I delight not in the blood of Bullocks, or of Lambs, or of the Hee-Goats. When ye come to appear before me, who hath required this at our hand, to tread my Courts? Bring no more vain Oblations, Insense is an Abomination to me; the New Moons and Sabbaths, the calling of Assemblies I cannot away with; it is INIQUITIT, even the solemn Meeting; your New Moons, and your Appointed Feasts my Soul hateth, they are a trouble unto me, I am weary to bear them.* And when ye spread forth your hands, I will hide mine Eyes from you; yea, when ye make many Prayers, I will not hear; your hands are full of Blood. Wash ye, make ye clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil, learn to do well; seek Judgment, relieve the Oppressed, plead for the Widdow, &c. So you may see, that no Performances of Worship, or Service, were any longer acceptable in the sight of God, than they were performed by Men and Women walking in the *Way* of *Isa. 55. 7.* *Acts 17. 23,*
24, 25, 26,
27.

the Lord, denying themselves, and cleaving to the good Spirit of God, which the Lord said by his Prophet, he gave to instruct and guide them, but they (saith the Lord) rebelled against it. This is the *broad Way* *Adam and Eve Gen. 3. 17.* through Degeneration went into, when they disobey'd *18. 24.* God, and transgressed his Righteous Law and Commandment. This is the *Broad Way* that *Cain* walked in, *Gen. 4. 7, 8.* when he slew his innocent Brother *Abel*: This is the Way that the *Old World* walked in, when they had through disobedience turned aside, so as that the Lord *Gen. 6. 5,* said, *My spirit shall not always strive with man;* and it *Gen. 6. 3.* ^{repented}

repented the Lord that he had made Man on Earth, and it grieved him at his Heart. This is the *Broad Way* in which *Israel* walked when they had *forsaken the Lord, the Fountain of their living Mercies*, and provoked him to Anger both in the Wilderness and through several Generations, as you may read in the Prophets, whom the Lord sent to testify against them. This is the *Broad Way* the *Scribes and Pharisees* were walking in, notwithstanding all their great Professions of Religion, who killed the *Lord of Life and Glory*, Christ Jesus. This *Broad Way* is that which *Mat. 27.46.* the apostatizing *Christians* walked, and are walking, *Jude 11.* which *Jude* pronounced *Wo* against, because *they walked in the Way of Cain.* It was a going out of the *Narrow Way of Obedience*, and walking in the *Broad Way* of Disobedience that brought the *Judgments, Plagues and Calamities, Miseries; Exhaustings and Depopulations* of Nations and Kingdoms from *Adam's day* to this day : *'Twas going out of the Narrow Way of Obedience into the Broad Way of Disobedience, that brought Misery on Adam, the Curse on Cain, Destruction by a Flood on the Old World, Judgment on the Children of Israel in the Wilderness, and sore Plagues and Calamities through several Generations, as you may read even all along in the Prophets; and then what befell Jerusalem and that People, and since Isa. 34. 1, 2, through the Ages and Generations to this day ?*

3, 4, 5, 6. Now having in short said something of the *Broad Way*, and *Wide Gate*, and of the Walkers therein ; I am to write something of the *Narrow Way* and *Streight Gate*, *John 14. 6.* which Christ Jesus saith, few find : This is the *Way* called *Jer. 6. 16.* in Scripture the *Antient Way of Holiness*, and is called *Narrow*, and the *Gate Streight*, because no double-minded Man can walk therein. For all mankind, that come *James 1. 8.* to walk in this way, must leave their *Iniquities behind* ; *Prov. 10. 29.* for

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for there is no coming out of the *Broad* into the *Narrow*, Jer. 10. 23.
 but by putting off (as the Apostle saith) the *Old Man with*
his Deeds; and this is effected by adhearing, joyning and
 obeying the *Grace* that came by Christ Jesus; which the
 Apostle saith, *bringeth Salvation, teacheth to deny Ungodli-* Ephes. 4. 22.
ness, and worldly Lusts, and not only so, but leads into a
 living Godly, Righteously and Soberly in this present
 World: This makes manifest the *Broad Way*, gives a
 sense of the Destruction it leads to, and leads out of it in- Isa. 30. 20,
 to the *Narrow Way*. And albeit this *Way* is narrow, and 21.
 the *Gate* straits to mankind in the Fall and Alienation
 from God, walking in the *Broad Way*, laden with Sins, as Jer. 22. 36.
 before-mentioned, yet as Men and Women come out of
 the *broad Way*, and from delighting in Unrighteousness,
 and come to delight in following the Lamb of God,
 Christ Jesus by his Spirit, who leads the Obedient on Mat. 19. 28.
 in the blessed work of *Regeneration*, he will see that the
Way of the *Lord* is a pleasant Way, and the *Just man's* Isa. 42. 16.
Path a shining Light, that shineth more and more to the per- Prov. 4. 18.
fect Day, and so shall drink of the Brook of Comfort and
 Consolation by the way, and say with Solomon; *In the Ch. 12. 28.*
Way of Righteousness is Life, and in the Path-Way thereof
there is no Death: [Mark.] *Life to the Soul, is Death to Ch. 13. 15.*
 Sin; here the Ransomed by the precious Blood of Christ.
 Jesus return to *Sion*, with everlasting Joy upon their
 Heads.

But now all that come to walk in the *strait Gate*, and Heb. 10. 20.
 enter in at the *strait Gate*, must take up the *Cross of* Luke 9. 23,
Christ Jesus daily, and deny themselves; and in the strength 24, 25.
 received by the heavenly *Grace of God* resist and with-
 stand all the *Temptations* of the *Devil*, who *Tempt* most
 to that Sin and Iniquity, he knows Man is most prone
 to: but when he comes to *Tempt*, and thy mind exer- Prov. 2. 7, 8.
 cised

Pet. 2. 9. *C*ised in the *Light* of Christ Jesus, thou seest his *Temptations*, and thy Soul's Desires and breathing Supplications ascend to the Lord God of Strength, for the lifting up of his spiritual Standard in thy Soul against the *Temptations* and power of the Enemy in every *evil Thought* and *Inclination*, in which the Enemy worketh first. And therefore in *Matt. 15.* ver. 18. thou mayst read, Christ Jesus put *Evil Thoughts* first, before *Wrath*, *Murther* and *Adultery*, &c. for there is a time of Sin's *Conceiving* in the inward parts, before *bringing forth* and *finishing*, which the Apostle observing, saith, *When it is finished, it brings forth Death; for the Wages of Sin is Death, but the Gift of God is Eternal Life through Jesus Christ*, &c.

John 1. Now the holy *Light* and saving *Grace* of God gives the sight, and makes a discovery of Sin in its first arising, even when the power of the Enemy worketh to *Tempt* and *Allure* man, and draw him aside: but now while it is only in the *Temptation*, and man in the Spirit of his mind not joyned to the *Temptation*, it is not charged as *Sin*; but when man gives up and closeth with the *Temptation*, so as to obey it, then is *Sin finished, and brings forth Death*: *For his Servants ye are* (saith the Apostle) *whom ye obey, whether it is of sin unto Death, or of Righteousness unto Life*.

Psal. 16. 11 Now read here a little *Neighbours* and *Country-men*, How far reacheth your *Experience* in this *Narrow Way*, where Men and Women with their *sins* cannot walk? for this is the Holy *Way* and Divine *Path*, that man finds in his coming out of *sin*, and departing from all *Iniquity*. But some will be ready to say, 'If we should hearken to this Counsel, and obey the *Grace* of God, thou art directing to, which brings *Salvation*, which the Apostle says, *Teacheth to deny all Ungodliness and worldly*

Prov. 4. 18.

Tit. 2. 11, 12.

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world, Lusts; and not only so, but it brings to live
berly, Godly, and Righteously in this present evil World, and
so teacheth to forsake the Devil and all his Works, the
Pomps and Vanities of this evil World, and all the sinful
Lusts of the Flesh, which many have promised in their
Baptism, so called; and so have our whole Conversa
tion changed, and become other men, not walking in
the way most of our Country Town or Village walks in;
we fear we should become a By-Word and Scorn of all
Neighbours and Acquaintance; nay, we doubt less Psal. 27. 10,
Kindred and near Relations would forsake us, and we
should become as strangers unto them, and lose their
Respect, and it may be lose our Employ and Trade, and
endanger a disappointment on our selves of the expec
tation we had from some Relations; and should we
go to Markets and Fairs, and use but few and sallow Psal. 24. 11,
Words in our Dealing, as the fear of the Lord teacheth,
and refuse to drink to Excess, beyond what Nature re
quires for its nourishment and refreshment, and not be
vainly Merry, as in times past we were, should the
Derision and a By-Word, and scorned by such who have
been our Companions in those things in times past: And
this might be very hard to bear, not only to us, but
also some nearest Relations.

To which I Answer: If any should meet with such Exercises as these, for turning from Sin and Evil, and ceasing to walk in the Broad Way, which many walk in, as aforesaid, there is no cause to be discouraged: for those, saith the Scripture, that depart from Iniquity, make themselves a Prey; And the Servants of the Lord were the song of the Drunkard: And the Apostle saith, Wherein they think it strange that you run not with them to the same excess of Riot, speaking Evil of you; who shall give an Ac
count

Psal. 53. 11. *count to him that is ready to judge the Quick and Dead.* So look over all the Reproaches you meet with for Righteousness sake: For ye may remember how Christ Jesus the Lord was Reproached, for following whom ye may be reproached. But after ye are exercised in the Narrow Way, taking up the Cross of Christ Jesus (despising the Mark 8. 34 shame) you will feel that Soul-satisfaction, inward Peace Luke 9. 23. and divine Consolation, that will administer that heavenly Rom. 8. 18. Content, that will out-ballance all Exercises and Tryals of this Nature; so that you will have often cause to magnifie the Lord, and to say, *He is good, and abounding in his Love and Tender Mercies over the workmanship of his own Hand,* who hath visited our Souls when we were Rom. 3. 16, posting on in the Broad Way of Destruction, and had only a Profession (by the hearing of the Ear) of God, Christ and his Kingdom, Scriptures, Religion, and once a Week confessing, "We were miserable Sinners, erring and straying from the right Way of the Lord, but knew not the Acts 3. 19. True Repentance, which is alwayes accompanied with a true forsaking Sin and Iniquity. But the God of the Hebrews hath met with us, who beheld us as Bond-Slaves in spiritual Egypt, and he hath visited our Souls with his Joh. 1. 1, 2, 3, heavenly Morning of Light, by which we have seen our 4, 5, 6, 7, 8. sinful Ways and Life in Iniquity, and vain Worships, which was so far from being performed in the Spirit, that we were some of that number in our Parish Luke 10. 16. that despised the Spirit, and mocked them that worship in it, which is the Antient Worship Christ Jesus set up above sixteen hundred years ago, as ye may read, Jesus spid unto the Woman, *The hour cometh, and now is, the true Worshippers shall worship the Father in Spirit and in Truth;* for the Father seeketh such to worship him; for God is a Spirit, and they that worship him, must worship him in spirit.

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Spirit and in Truth. So we see now, that all *Worship* not performed thus in the *Spirit and Truth*, hath no Acceptance with the holy, righteous and equal God of tender Mercies and Compassions, through whose favour we contemn and despise all the *Reproaches* for his Name-sake, Heb. 17. 26. rather chusing to suffer *Reproaches* with a People truly 1 Pet. 4. 14. fearing God, and eschewing Evil, than live in the *Pleasures of Sin*, which is but for a season, and then ends in 2 Thes. 1. Torment, Pains, Miseries and Astonishment beyond all 6, 7, 8, 9. expressions of Words, &c. Now where any poor travelling Souls are thus exercised in coming out of the Broad Way into the Narrow Way of Life Eternal, and inwardly waiting on the Lord, receiving the Instruction of his Heavenly Gift, such will see and understand more Prov. 10. 17. and more of the Heavenly straight Gate, and narrow Way, and it will be daily more and more easie and delightful to the Obedient; so that such will Experience what Christ Jesus saith, *Take my Yoke on you and learn of me, for I am meek, and lowly in Heart, and ye shall find Rest unto your souls, for my Yoke is easie and Burthen light.* The Yoke and Burthen of Christ Jesus is indeed easie when the Mind is subjected unto the saving Grace of God, which teacheth, as I mentioned before, what to deny, and how to Ephes. 2. 5, walk, so as thou mayst have an answer of Peace, in pleasing God the Fountain of all our Mercies: and then 6, 7, 8. when any mock or scoff, thou wilt remember, thou wast walking once in Ibbmael's way of Scuffling, as they are, and thou wilt pity them, and thy Soul will be concerned for thy Neighbours, Relations and Acquaintance, crying to the Lord, that as he has visited thy Soul through his Grace, that brings Salvation, and shewed thee Kindness, so he would do for thy Neighbours. And this leads 265. into the Christian Nature and Spirit, not to render Evil

1 Pet. 3. 9. for Evil, Anger for Anger, Scolding and Reproaching for the same; but Good for Evil, Love for Hatred; praying for them as Christ Jesus did; Father, forgive them, they know not what they do.

So following this meek Lamb of God, the Saviour of Mankind, thou wilt have an increased sight of the difference between a *Christian in Name*, and a *Christian in Nature*: A *Christian in Name* is such that have only an outside *Profession* of Christianity, *God*, *Christ*, the *Scriptures* and *Religion*, drawing near to the Lord with the Lips, and honouring him with the Mouth, whilst the Heart is going after Sin and Vanity, and is far from Righteousness, &c. A *Christian in Name* and *Profession* of Christianity only, is a *Talker* of the *narrow Way* and *strait Gate*, but is a *Walker* in the *broad Way*, having a Name to live, but is dead in Sins and Trespasses.

*Rom. 11.
28, 29.*

Joh. 3. 5.

Joh. 15. 1.

John 5. 4.

*Gal. 5. 20.
25. 22, 23.
24.* *Cant. 1. 8.* So following this meek Lamb of God, the Saviour of Mankind, thou wilt have an increased sight of the difference between a *Christian in Name*, and a *Christian in Nature*: A *Christian in Name* is such that have only an outside *Profession* of Christianity, *God*, *Christ*, the *Scriptures* and *Religion*, drawing near to the Lord with the Lips, and honouring him with the Mouth, whilst the Heart is going after Sin and Vanity, and is far from Righteousness, &c. A *Christian in Name* and *Profession* of Christianity only, is a *Talker* of the *narrow Way* and *strait Gate*, but is a *Walker* in the *broad Way*, having a Name to live, but is dead in Sins and Trespasses.

But a *True Christian in the divine Nature* is *Circumcised* inward, and is a *Jew inward*, one that is born again, without which Christ Jesus faith, there cannot be an entring into the Kingdom of Heaven; so is really changed in Nature, and cut off from the *wild Olive*, and planted into the *true Vine*, the *Divine Nature*, from whence Fruits of Christianity are brought forth: here the *Circumcision* is not that of the *Flesh*, but that of the *Spirit*: A *Christian in the Divine Nature* is one that hath followed the Lamb in the *Regeneration*, and so hath put off the evil corrupt Nature, and now appears amongst men in *simplicity*, bringing forth the Fruits of the *Spirit*, *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, Mercy and good Will to mankind*. And so persevering in the Way of the Lor^t, thy Experience will increase in the knowledge of the Foot-steps of the Flock of

Darkness

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Darkness unto the marvelous Light of God's Holy-Day, Acts 26. 18.
 with which thy Heart was searched, and sin became exceeding sinful, and unexpressibly burdensom. And then thy Soul cryed out in distress unto the Lord God for *Deliverance*, who hath heard the Cry of the poor in spirit, and sighing of the needy, and made bare his delivering Arm, and in due time gave Remission of sin, and a blotting out of Transgression. And then *Times* Acts 3. 19. of *Refreshment* came from the Presence of the Lord, and from the Glory of his divine Power, that hath wrought effectually for the cutting off from the *Wild Olive*, and brought thee out of the *Broad Way*, and planted thee into the heavenly Vine of Life (that is the Way) and made thee a Branch of the heavenly Vine, daily receiving heavenly Sap and divine Virtue from this heavenly holy Root; and then lets thee see thy daily spiritual incumbent Duty, which is, to abide in the Vine, Christ Jesus. Joh. 15.4,5.
For as the Natural Branch cannot bring forth Fruit, except it abide in the natural Vine, no more can any bring forth Fruit to God (acceptable) except they abide in the heavenly Vine, Christ Jesus.

So Neighbours and Country-men, thus coming out of the Broad Way of Sin and Iniquity, and walking in the Narrow Way of Righteousness and Holiness, following the Lamb of God, Christ Jesus, in the Regeneration, ye are fitted for his glorious Kingdom, and they are indeed blessed that are come to that state (who can in truth) say, *For them to live is Christ, and to die, gain.* Surely these have put off the sins of the flesh, the old Man with his Deeds, and have put on the New Man, *who is created after God in Righteousness and Holiness.* For Ephes. 4.24. our Life here is very uncertain and momentary, so that when we lie down in the Evening, we are uncertain of rising

Psal. 12. 5.

Mathew 7.

Phil. 1, 2.

Ephes. 4.24.

rising in the Morning; and when we rise in the Morning, we are uncertain we shall live until the Evening: so as the Servants of God said, *Our Life is like Water spilt on the Ground, that cannot be gathered up again; it is like unto a Weavers shuttle quickly displayed and cut off; and like the trace of a Bird through the Air.*

Job 7. 6. Well therefore, since our Life is so uncertain, and Death so certain, dear Country-men and Neighbours, in the tender Bowels of Christ Jesus, I beseech you, for your own poor Soul's sake, whilst you have time (a very little time) *so to number your days, and remember your*

Psal. 90. 12. latter End, as to apply your hearts to that heavenly Wisdom, which teacheth and instructeth to walk in the Narrow Way of Self-Denial, which leads to Life Eternal: that when the Messenger of Death comes, the

Job 18. 14. King of Terrors (to all Evil Doers) it may meet with you walking in the Way of Life that endures forever,

Joh. 14. 6. which will be the Comfort, Joy and Satisfaction of all Men and Women that have prized their precious time, that God Almighty hath given them in the Riches of his Infinite Love, to obtain the heavenly Translation

Col. 1. 13. out of the Kingdom of Darkness, into the Kingdom of his dear Son, Christ Jesus, and thereby is fitted for that

Psal. 146. 4. Hour, that when nothing but *DEATH* is expected every Moment, thy Breath in thy Nostrils withdrawing, and thy dear Relations, Friends and Acquaintance are about thy *Death-Bed*, Mourning and Lamenting, thou canst comfort them with telling thy *spiritual Experience*, that thou art passed from Death unto Life

Joh. 5. 24. spiritually, and that thou art assured, when this Earthly Tabernacle is dissolved, thou hast an House from Heav-

2 Cor. 5. 1. ven made without hands eternal in the Heavens, an Eternal Immortal Mansion of Joy and Ever-blessedness;

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ness; that having fought the good Fight, thou hast
 overcome Sin, Death, Hell and the Grave, through him
 that hath loved and redeemed thee with his precious
 Blood, Christ Jesus, the King of Eternal Glory; and
 the Seal of God's Favour is upon thy Soul, and the Joy
 of his Salvation on thy spirit: And callest thy Neigh-
 bours that are ignorant of this precious Work; 'Oh,
 Neighbours! do not content your selves with the Plea-
 sures of Sin which are but for a season (Oh! a little season
 indeed) and lose your own souls, and be shut out of
 the Paradise of God; Oh! but redeem your time, spend
 no more of it in sin and Iniquity, in vain and foolish Dis-
 courses; but prize every hour, walking in the *Narrow Way*,
 that ye may enter in at the strait Gate into the Kingdom of Joy and Immortal Glory, where the Re-deemed
 enjoy endless Blessings of Peace, and unspeakable Consolations, in the beholding the Amiable, Celestial Beauty of him who sits at the Immortal Table of divine Love, saying, Eat, O Friends, and drink, O Friends, of the Bread of Life, and let your souls be satisfied with the fatness of the House of God. Oh! Here (in this Kingdom) is an end of all Pains, Sorrows, Burdens, Tears, Conflicts, Cruelties of Wicked Men, an end of Inhuman Ungodly Imprisonments, and here the Redeemed of the Lord are out of the reach of all cruel Hard-hearted men; yea, here the Weary are at Rest in an Immortal Sabbath, beholding him who is a Fountain of Gardens, and Well of living Waters and divine streams: And here the New Song is sung before the Throne of God in the springing up of endless encreasing Joy, and divine Refreshments, in which ariseth Blessings and Glory, Wisdom & Thanks-givings: Honour, Power and Might be unto our God forever and evermore, Amen.

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² Tim. 4. 7.¹ Pet. 18. 19.

Heb. 11. 25.

Matthew 7.

1 Pet. 1. 8.

Cant. 5.

Rev. 2. 10.

Mat. 5. 11, 12.

Cant. 4. 15.

Rev. 7. 12.

Friends, Neighbours and Country-men, who may have any doubt which are true Prophets, Ministers or Teachers of Christ Jesus, and which are false Prophets, Ministers and Teachers of Antichrist; since there have been both through many Ages of the World; unto all such I make this friendly, reasonable and Christian Proposition, namely, to do like the noble Bereans, (who were desirous of Truth) search the Scriptures from Genesis the first to Revelations the last, and mark in what Way they walked, and what Fruits they brought forth that were true Prophets, Ministers or Teachers, both under the Law and Prophets; and on the other hand, what Way they walked in, and what Fruits they brought forth, that manifestly were declared to be the false Prophets, Ministers and Teachers, by the true Prophets, Christ Jesus and his Apostles; so may ye safely conclude, those that walk in the way of the true, and brings forth the Fruits of the true Ministers of Christ Jesus to be now true; and those false now that walk in the Way and Footsteps of the false Prophets and Ministers of Antichrist. So search the Scriptures, in the spirit of Truth that leads into all Truth, and receive Christ Jesus's Precept, Mat. 17.13, 14. about the straight Gate and narrow Way, of which I have in this Love treated before you in v. 15. following, the faith, Beware of false Prophets, &c. (v. 16.) Ye shall know them by their Fruits, &c. Then followeth a great

True Ministers.

Christ sent them forth to say, The Harvest truly is

False Ministers;

*Thus saith the Lord com-
cerning the Prophets that make
my People err, that bite with*

great

their

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True Ministers,
great, but the Labourers are few, pray ye therefore the Lord of the Harvest, that he would send forth Labourers into his Harvest; go your wayes, behold I send you forth as Lambs among Wolves, carry neither Purse nor Scrip, nor Shoes; and into whatsoeuer house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it, if not, it shall return to you again, Luke 9. 2, 3. ch. 10. 2, 3, 4. The Elders which are among you, I exhort to feed the flock of God which is among you, not by constraint, but willingly, not for slybly Lucre, but of a ready mind; neither as being Lords over Gods Heritage, but being Examples to the flock, 1 Pet. 5. 2, 3. Read Mat. 10. 7, 14. Luke 3. 4, 5. ch. 10. 10, 11. Acts 2. 17, 18. ch. 20. 33, 34. Rom. 12. 7, 8. to 17. 1 Cor. 2. 13, 14. ch. 4. 9, 10, 11, 12. ch. 9, 18, 19. 2 Cor. 3. 5, 6. Col. 1. 25. 1 Thes. 2. 9. 2 Thes. 3. 8. 1 Tim. 6. 10, 11. 2 Tim. 2. 24. ch. 4. 2. 1 Pet. 4. 10, 11. Jer. 7. 25.

False Ministers,
their Teeth, and cry Peace, and he that putteth not into their Mouths, they even prepare War against him; the heads thereof judge for Reward, and the Priests thereof teach for Hire, and the Prophets thereof divine for Money, Mica. 3. 5. Wo be to the Shepherds of Israel, that feed themselves; should not the Shepherds feed the flock? Ye eat the fat, and ye clothe you with the Wool; ye kill them that are fed, but ye feed not the flock, &c. Ezek. 34. 2, 3, 4, 5. Also, read Psal. 94. 3, 4. Isa. 46. 10, 11. Jer. 2. 8. chap. 5. 25, to 31. ch. 14. 13, 14, 15. ch. 23. 11, 13, 14, 15, 16, 21, 25, 26, 30, 31, 32, 33, 34. ch. 27. 16. ch. 29. 8. ch. 32. 32. ch. 37. 19. Ezek. 13. 2, 3, 4, 5, 6, 7, 8, 9, 16, 17. ch. 34. 2, 3, 4, 5, 6, 7, 8, &c. Zeph. 3. 4. Mat. 6. 5. ch. 7. 15, 16. ch. 23. 7, 8, 13, 14. Mark 12. 38, 39, 40. ch. 13. 22. Luke 6. 2⁴. John 19. 12, 13. 2 Pet. 2. 1, 2, 3, 4. ch. 2. 3, 4. 1 John 4. 1. 1 Tim. 6. 3, 4, 5. ch. 4. 12. Jude ver. 11, 16.

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POSTSCRIPT.

A Memorial of the Tender Mercies of the Lord unto Bristol's Inhabitants, with an Invitation to, and Lamentation over them.

O H, Bristol, Bristol ! a City favoured of the Lord, and tenderly dealt with by him ! how good hath the Merciful Compassionate God been unto thy Inhabitants, and to the Countries round about thee ! Its now many years since ye were exercised with the *Sword and Pestilence*, since which, how many Favours haft thou received and enjoyed in an abundant manner, from the hand of a tender merciful God ! Thou haft been in thy Buildings much enlarged, and thy Inhabitants much increased ; Corn, Wine and Oyl, with Riches, and abundance of the good Creatures, even all things necessary hath the Lord God Almighty given thy Inhabitants. And in the season he stretched out his hand over the *Metropolitan* of this Nation, and with the dreadful Stroke of the *Pestilence* took away Multitudes (even many Thousands) he shaked his Hand only over thee, taking away a few of thy Inhabitants, as a fathersly Threatning, and then giving thy Inhabitants, (and many places in this Land) an opportunity and seal of wonderful Kindness and great Mercy, to fear and dread his Great, Glorious,

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Glorious and Terrible Name, and wonderful Power, and by that terrible Judgment provoke thy Inhabitants (with the Thousands of this Land every one to repent, and turn from the Evil of his Doings, and remove the stumbling Block of their Iniquities, &c. And not only these Mercies and Favours hath the Lord extended to thy Inhabitants, O City of *Bristol* ! which surely ye cannot but confess unto ; but he hath shewn thy Inhabitants a Mercy exceeding all these, namely, he hath visited you Dwellers in that City with the Morning of his holy Day springing from on High, and by his Celestial Light hath shined in the Hearts of many, to give an Understanding of their states in the Separation and Alienation from God, and to beget tender Breathing and Soul Pantings after the knowledge of Christ Jesus, the Saviour and Redeemer of Mankind ; for without the Knowledge of God, and Christ Jesus, whom he hath sent, E. ternal Life cannot be obtained.

And this Day of unexpressible tender Visitation from God Almighty, reached unto many of thy Inhabitants, and awakened them inwardly to seek after the Knowledge of Salvation, and to walk in the narrow Way, and experience the Work of God (before mentioned in this little Treatise, &c.) Oh ! how hath Wisdom uttered her Voice in the streets ! She cryeth in the chief places of Concourse ; in the opening of the Gates in the City, she uttereth her words, saying, *How long, ye simple Ones, will ye love simplicity, and ye Scorners delight in scorning, and Fools hate Knowledge ? Turn ye at my Reproof ; behold, I will pour out my Spirit unto you, I will make known my Words unto you.* Indeed the Lord God of Life and Glory hath through his Son Christ Jesus called unto, and stretched out his divine Hand of Love, and Arm of Salvation.

Prov. 1.20,
21 22, 23.

unto you ; and thus the Lord, in unexpressible loving Kindness, hath dealt with thee, O Bristol ! sparing thy Inhabitants, and lengthening out the Day of his Love, stretching out his Hand and Arm all the day long, and crying to you, as he did by his Prophet to Israel, *Why will ye dye, O House of Israel !* Ah ! the Tenderness of a Long-suffering God ! How hath he waited on you, that his Long-suffering might lead to Repentance, and your Turning, Repenting and Forsaking your sin and Iniquities that have grieved his good spirit, might have prevailed with the Lord to spare you : Oh ! what shall I say of the deep Love and wonderful Kindness of the Lord, and his long waiting on you ! but in the sense and Admiration thereof, say, *VVho is like to the Lord ? excellent in Majesty, Almighty in Power, Glorious in Strength, and VVonderful in VVisdom and Mercy !* Well might the servant of the Lord cry out and say, *Oh ! the Height, Length, Breadth and Depth of the Love of God in Christ Jesus, to the Sons and Daughters of men !* of the extending of which Love, you the Inhabitants of that City have been large Partakers, &c. But now, O Inhabitants of that great City ! how have ye answered the Lord for all his tender Mercies and undeclarable loving Kindness ? Have you so hearkened to the Voice of Wisdom, as to break off your sins by true Repentance ? Have you heard her cry, and turned to the Lord ? Have you loved Judgment, Mercy, Truth and Righteousness ? Are ye of that Number that shall obtain Mercy, because ye are Merciful ? In a word, Have ye answered the Requirements of Almighty God, and prized the Day of your Visitation, and all the Mercies multiplied unto you, honouring the great Creator of Heaven and Earth, in bringing forth the Fruits of the Spirit, *Love, Joy, Peace,*

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Prov. 1.24,
25, 26.

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Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c. But, O Bristol, Bristol! have you not evilly requited the Lord? Have ye not slighted the tender Day of his Loving-kindness? Are not your Sins of a deep Die, and your Iniquities of a Crying Nature, like unto the Sins of *Sodom* and *Gomorrah*, great and grievous? And are you not bringing forth Fruits altogether contrary to those of the Spirit, before mentioned, which are these, *Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witch-craft, Hatred, Variance,* Gal. 5. 19, 20, 21. *Emulations, Wrath, Strife, Seditions, Heresies, Envyng, Murder, Drunkenness, Revelling,* as the Apostle faith, *they which do such things shall not inherit the Kingdom of God.* Read, and consider whether many of you, thy Inhabitants, are not guilty of several of these grievous Sins, summed up by the Apostle: Is not Violence in your hands, as it was in *Nineveh*? Are not you cruelly persecuting and Imprisoning those whose Cryes ascend to Heaven, and are entred into the Ears of the most high Lord God of Sabbaths? Are not vain Lifeless Professions and Prophaness multiplied in thee? Oh! consider these things, and be invited, in the Bowels of Christ Jesus, to break off all these Sins by Repentance, and turn to the Lord God with all your Hearts, and Repent as the Inhabitants of *Nineveh* did, who cried mightily to the Lord, and said, *Tea, let them turn every man from the Evil of his way, and from the Violence that is in their Hands; who can tell if the Lord will turn away from his fierce Anger, that we perish not?* but if ye shall still go on, and persist in your Iniquities, and resist the Counsel of God against your selves, then hear the Voice of that Wisdom that invited, and invites; *Because I have called, and ye have refused; I have stretched out my Hand, and no man regardeth.* Prov. 1. 24, 25, 26.

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but ye have set at naught all my Counsel, and would none of my Reproof; I will also laugh at your Calamities; I will mock when your Fear cometh as Desolation, your Destruction as a Whirlwind; when Distress and Anguish cometh on you, then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me, for that they hated Knowledge, and did chuse the Fear of the Lord; they would none of my Counsel, therefore shall they eat of the Fruit of their own Way, and be filled with their own Devices, &c. Ah poor Bristol! what Lamentation shall I take up over thee? First, in the Consideration of the unexpressible Love, Mercy, Tender Dealings and Long-suffering of a tender Father: secondly, of thy Inhabitants grievous Sins, Ingratitude and great Provocation, which is a very unsuitable return to the Lord for all his tender Mercies: And thirdly, of thy deplorable estate (on several considerations) but mourn over thee, in the Compassion of the Spirit of Christ Jesus, who when he was come near Jerusalem, he beheld the City, and wept over it, saying, If thou hadst known, (even thou) at least in this thy Day the things which belong unto thy Peace, but now they are hid from thine Eyes, &c. My Soul is concerned for you deeply, in the sense of the Lord's being angry with you, because you have, and do continue to sin against great Mercies, yea, adding Sin unto Sin. Oh! be prevailed with to go on no further in the Broad Way of Destruction, before demonstrated, lest you provoke the Lord more and more, and he pour forth his Fury-like Fire.

Oh! Inhabitants of Bristol, Awake, Awake, high and Low, Rich and Poor, Male and Female, Bond and Free, consider your states, in this Evening of many of thy Inhabitants Day, before it be too late: Return, return, and serve the Lord with Fear and Trembling, kiss the Son

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Son left he be angry, and ye perishe from the Way; when his Wrath is kindled but a little, blessed are all they that put their Trust in him. Oh! that the Dread of the Most-High God might seize on your Spirits, to give you that fence the Inhabitants of the City of Nineveh had, and what Mercy and Kindness of the Lord followed the turning every man from the Evil of his Way, and from the Violence that was in their Hand, might be thy Inhabitants lot, how should my Soul rejoice, and Spirit be right glad, and bow before the Lord God of the whole Earth in Humility, with Thanksgivings, &c. But if you will harden your Hearts, and stiffen your Necks, and will not hear, my Soul shall mourn in the sight of your Distress that will overtake as Travail on a Woman, wherein your Faces will gather Paleness, your Hearts be filled with Anguish.

John 3, 5, 6,
7, 8, 9, 10.

Fleet-Prison, the 9th
Moneth, 1683.

C. M.

AH! thou holy Most-high God of Mercy and tender Compassion, look down with an Eye of Pity on the Inhabitants of the Earth, and send forth thy Light and Truth more and more, to guide the People out of the Broad Way of Destruction into thy narrow Way of Life, which leads to thy Holy Mountain, where there is no bursting nor destroying: O! that through the glorious out-stretched Arm of thy Salvation, Sin may be finished, and Iniquity brought to an end, that the Righteousness of Christ Jesus (the dear Son of thy Love) may cover the Earth, as the Waters cover the Sea: Ah! for thy Name's sake hear the Cry of the Poor, and Sighing of the Needy, and stretch forth thy Arm and deliver thy oppressed out of their Distresses, that thy Creation, O Lord, may be eased, and thy great Name, and the Noble Acts of thy Almighty Arm and divine Power may be renowned gloriously through all Lands; Amen, Amen.

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